

1756. A 4486.aa.64 1
P R O O F
O F
JESUS CHRIST

HIS BEING THE ANCIENT PROMISED
M E S S I A H :

A
S E R M O N

PREACH'D IN THE
CHAPEL OF HARVARD-COLLEDGE
A T
CAMBRIDGE in *NEW-ENGLAND*,
June 23. 1756.

By *JOHN BARNARD*, A. M.

Pastor of the first Church of CHRIST in *Marblehead*.

B O S T O N :

Printed and Sold by J. DRAPER, in Cornhill. 1756.

FOR THE
FESTIVAL

THE ARTS AND THE ANTIQUITIES

MUSEUM

STATION



CHURCH OF ST. MARTIN

CAMPBELL AND SONS

1753

BY JOHN BARNARD, A.M.

OF THE CHURCH OF ST. MARTIN

POSTON

Printed and sold by J. D. in Cornhill. 1753.

T O

Mrs. *Lucy Dudley,*

Relict of the Honourable

PAUL DUDLEY, *Esq;*

M A D A M,

THE distinguishing Respects which
You, with your departed Consort,
were pleased to honour me with, in my
younger Years, which I can never forget;
the constant high Esteem and inward Ve-
neration I have always justly upheld for
you both, and the great Obligation Har-
vard-College, (in which tho' unworthy,
I account my self greatly interested,) are
under to the Honourable Judge DUDLEY,
|| for

DEDICATION.

for his generous Legacy, and the truly pious Design of it; all conspire to determine me in the Dedication of this first published Discourse, upon the Foundation of the Dudleian Lecture, unto your self; which I do with enlarged Hopes of your kind Acceptance of the establishing the Foundations of that best of Religions, which you have so much at Heart, and so beautifully adorn; with my sincere Thankfulness for your spared Life; and earnest Prayers that the divine Consolation may be present with you, and that you may rejoice together in the Redeemer's Kingdom.

Your

9 JU 64

Obliged

Humble Servant,

Marblehead, August

12. 1756.

John Barnard.



A Proof of JESUS CHRIST's being the promised MESSIAH.

MARK XIV. 61, 62.

AGAIN the High-Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am.



HE honourable, learned, and devoutly pious Founder of this Lecture, from a sincere Concern for the Establishment, and Flourishing of *Christianity*, in it's Truth, and Purity, and to obviate every thing that might have a Tendency to overthrow, or corrupt, and debase it, hath appointed, and generously endowed, an Anniversary *Concio* to be held in this *Colledge*, upon Four important Heads, alternately : The First

First of which, *for the proving, explaining, and proper Improvement of Natural Religion*, you were well entertained with the last Year; the Second, which is, *for the Confirmation, Illustration, and Improvement, of the great Articles of the Christian Religion, properly so called, or the Revelation; which Jesus Christ, the Son of God, has pleased to make, first by Himself, and afterwards by his holy Apostles, to his Church, and the World, for their Salvation*, now comes of of Course to be treated on.

Since the worthy *Trustees* of this pious Benefaction have done me, (one of the least of the Brethren in the Ministry,) the great Honour, to invite me, by their unanimous Choice, to entertain you at this Time, (tho' my great Age, wherein I plainly find the Powers of the Mind very much failing me, might have sufficiently pleaded my Excuse for this Undertaking, in the Presence of so learned a Body, yet) I thought it my Duty, being so called, to give the Reason of the Hope that is in me, and to leave behind me my Testimony to the Truth of those Things that are firmly believed by us. To this End I have read the Demand of the *High Priest* to the Lord JESUS, saying, *Art thou the CHRIST, the Son of the Blessed?* and the plain, and positive Answer of JESUS to that Demand; and JESUS said, *I am.*

The Words are sufficiently plain, and need no criticising upon them, unless to observe, (what you all know,) that CHRISTOS, in the

the *Greek*, is but a pure Translation of MESSIAH, in the *Hebrew*; and the Words contain a plain Assertion, that JESUS CHRIST is the MESSIAH, *the Son of GOD*, promised of old to appear in this World, as the *Saviour* of sinful Man. As the Belief of a GOD is the Foundation of *natural Religion*, so the Belief of JESUS CHRIST his being the true MESSIAH is the Foundation of the *Christian*; by whom, and by his Apostles commissioned from him, GOD hath been pleased to reveal his Mind and Will, and sett up the *Christian Religion* in the World: and therefore I shall begin the Discourses upon *Revealed Religion* by endeavouring, thro' Divine Assistance, to prove this first, and main, Article of our holy Religion, that JESUS CHRIST is the true ancient promised MESSIAH, the SON of GOD.

But before I enter upon the Proof of this, there is one thing that I take for granted, and another that I make a Demand of. That which I take for granted is, that there is a supream Being, existing necessarily, independently, eternally, infinite in Power, Wisdom, and Goodness, from whom all Things derive, by whom all Things are upheld, and to whom all rational Agents must be accountable; which supream Being we call GOD. For this falls under the Head of *Natural Religion*, which I am not now to concern myself with. What I make a Demand of is, That our *Bible*, (which we say contains a Revelation from GOD,) may, at least, be put upon an equal Foot with all other

other authentick Histories of Persons, and Facts, which made their Appearance in former Ages. This, I think, is but a very reasonable Demand ; because there is no merely human Composure of past Persons and Things, that has so many, and strong, concurring Evidences of the Authenticity of it, as our *Bible* has, from the Names of the several Persons, generally, who wrote the various Books, the Time, and Place, they lived in, the Characters they sustained, the Simplicity, and Plainness, of their Narrations ; the great Probability of the Justness of their Accounts, from the Nature of the Things they relate ; from the great Agreement of the Whole with itself, tho' wrote by such different Persons, in such distant Ages ; and from the concurring Evidence of Profane History to the Truth of what is reported, where it falls in with the same Times, or had any Knowledge of the same Things. This I remark, that I may be allowed to make the same Use of Quotations from the *Bible*, as any Person might from any authentick History. Having observed these two Things, I now go on to prove,

That JESUS CHRIST is the MESSIAH, the SON of GOD.

This Proposition contains two distinct Heads, namely :

I. JESUS CHRIST is the MESSIAH.

II. JESUS CHRIST is the SON of GOD.

The first of these Heads will be as much as I shall be able to dispatch at this Time. What therefore I have to do is, to lay before you the Evidence we have that JESUS CHRIST is the MESSIAH; or that the Person stiled in the *New-Testament*, and whom we *Christians* call, JESUS CHRIST, is the same, who, in the *Old Testament*, and by the *Jews*, was called the MESSIAH, promised, in ancient Times, to make his Appearance in this World, as the *Deliverer*, and *Saviour*, of sinful Man.—In order to give the most clear and full Evidence to this Fundamental Article of our *Christian Faith*, taught us by JESUS CHRIST himself, I shall

1. Shew, that there was a certain Person, stiled the MESSIAH, who was spoken of, in the ancient Scriptures, as one to be sent from GOD, in due Season, to make his Appearance in this our World, upon the great Intention of delivering, or saving, sinful Man, from all the Unhappiness he has fallen into.

2. I will evidence, that, according to the Scripture Account, this promised MESSIAH has long since made his Appearance in our World.

3. I shall then endeavour to prove, by un-gain-sayable Evidence, that the JESUS CHRIST, whom we *Christians* acknowledge, is no other than that very MESSIAH, who was promised of old, and long since appeared in our World, to accomplish the great Design the MESSIAH was to fulfill.—And if I can make this fully evident, as I doubt not but, by Divine Assistance, I shall, it will then clearly appear that

the great Articles of the Christian Religion, or the Revelation which JESUS CHRIST, the SON OF GOD, was pleased to make, first by himself, and afterwards by his holy Apostles, to his Church, and the World, for their Salvation, are all built upon the most solid Foundation; and we have no Reason to be ashamed of the Gospel of CHRIST.

I. First then, I am to shew, that there was a certain Person, stiled the MESSIAH, who was spoken of, in the ancient Scriptures, as one to be sent from GOD, in due Season, to make his Appearance in this our World, upon the great Intention of delivering, or saving, sinful Man, from all the Unhappiness he has fallen into. It may be we shall not be able to find the Word MESSIAH, as the Name of a particular Person, in more than two or three Instances throughout all the *old Testament*; as in *Psalms II. 2.* 'tis said, *the Kings of the Earth set themselves, and the Rulers take Counsel together, against the Lord, and against his MESSIAH.* And in *Daniel IX. 25.* we read, *unto MESSIAH, Nagid the Prince*; and *ver. 26. MESSIAH shall be cut off.* But then, from the Consideration of a certain Person's being anointed, or appointed of GOD, to be the Saviour, and Deliverer of Mankind, the ancient *Jews* more commonly stiled him the MESSIAH, the Word signifying the *anointed*, which also the Greek Word CHRISTOS signifies (as you well know,) and their ancient *Targums* take Notice of the MESSIAH'S being meant in more Places of
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the old Testament than Time will allow me now to make mention of †. Indeed, thro'out all the Writings of the *Old-Testament*, this certain Person, called the MESSIAH, is spoken of, and pointed to : so is he in the *Jewish* Sacrifices, in the Levitical Services, and in the Aaronical Priesthood, and in all their Prophets ; infomuch as the *Jews* had a Saying among them ‡, “ That all Prophecy does some Way “ or other relate to the MESSIAH.” Mr. *Whiston*, * in his *Accomplishment of the Prophecies*, at the *Boyleian Lecture*, observes, “ The “ main Aim of most of the Prophecies of the “ old Testament was, the coming of the “ MESSIAH, and the Circumstances, and “ Characters of Him, and of his Kingdom.” This was the First Promise made to *Adam*, immediately after the Fall, *Gen. III. 15.* that the *Seed of the Woman* should bruise the *Serpent's Head*. It would be too ludicrous to understand the *Serpent* literally, and it may be too unphilosophical, and void of Truth, to understand the *Woman's Seed* strictly in a literal Sense ; but as the *Seed of the Woman* means one born of a Woman, so the *Serpent* means some subtle foul Spirit, who is elsewhere called the *old Serpent*, and the *Devil* : and the Words contain in them a plain Declaration, that, in some future Time, a certain Person

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should

† *R. Elias* reckons up fifty Places where the MESSIAH is meant, tho' not named in the Original.

Dr. Owen's Exerc. on Heb. p. 95.

‡ *Dr. I. Mather.*

* *Abridgment of Bay. Lect. Vol. II. p. 233.*

should appear in the World to crush the Policy, and overthrow the Design of that Evil Spirit, which acted in the Serpent ; and craftily drew Man into a Rebellion against his Maker, and so deprived him of the Happiness he was made for ; by delivering of the poor fallen Creature from the Death, and Misery, he was now become subject to, and the Recovery of him to the Image, and Favour, of his GOD. This promised *Saviour, Deliverer, Redeemer*, (which primarily respected all Mankind, and was not confined to any particular Nation and People, tho' afterwards, under some particular Circumstances, was confined to the *Jewish* Nation,) runs thro' all the after Promises, Predictions, and Prophecies, under some special Character of him, or Circumstances relating to him.

Thus when it was said to *Abraham*, *Gen. XII. 3. In Thee shall all the Families of the Earth be blessed*, which is repeated, *Gen. XVIII. 18. and all the Nations of the Earth shall be blessed in him* ; “ This cannot be understood of *Abraham* Personally, who had little to do with “ the Families, and Nations of the Earth, and “ some of which suffered upon his Account, “ and by his Hands ; ” but is to be understood of some that should descend from him ; and that, not his Posterity in general, who proved the Extirpation, and Ruin of many Nations, but of some one particular Person ; that is, the promised Seed ; and therefore it is more plainly said, *Gen. XXII. 18. In thy Seed shall*

shall all the Nations of the Earth be blessed : which meaneth some One, who should descend from *Abraham*, which should prove a common Blessing to Mankind. Therefore this Promise is justly applied by the Apostle *Paul* to the MESSIAH, as the only wonderful Person, raised up by GOD, of the Stock of *Abraham*, and sent into the World, to be an extensive Blessing to the Human Nature ; for so he learnedly argues, *Gal. III. 16. Now to Abraham, and his Seed, were the Promises made ; He saith not, and to Seeds, as of many, but as of One ; And to thy Seed, which is CHRIST.*

Again, he is spoken of, as one that should be sent into the World before the Conclusion of the *Jewish* Policy, and then the *Gentiles* should be called to partake of the Blessing from him, in that famous Prophecy, *Gen. XLIX.* where *Jacob* tells his Sons what should *befal* them in the last Days. (Where I would observe by the Way, that by the *last Days*, or *latter Days*, in the *old Testament*, is generally meant, and so understood by the *Jews*, the Days, or Time, of the MESSIAH :) And says *Jacob*, in the Blessing of *Judah*, *ver. 10. The Sceptre shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come ; and unto him shall the gathering of the People be.* That is, the Tribe of *Judah* should not be lost, or extinct, whatever became of the other Tribes, nor all Government in that Tribe cease, until the coming of *Shiloh*, that Messenger of the Covenant, who is the same with the MESSIAH the anointed.

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Once more, *Balaam*, upon a View of the Camp of *Israel*, has his Mind filled with noble Images of Him who should spring from them, and be their Glory ; and, in a sort of Rapture, breaks forth in this Strain, *Numb. XXIV. 17. I shall see him, but not now ; I shall behold him, but not nigh ; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel ; &c.* The Him, here spoken of, plainly refers to some future Person, who was well understood in those Days, only by pointing at him, without naming him ; and who could this be, but the MESSIAH, the *Deliverer*, whom the *Jews* looked for. Accordingly all their *Targums* agree in the MESSIAH'S being intended by this Prophecy ; and when the *Jews* had accepted of *Bar Coziba* for their *Messiah*, they called him *Bar Chocheba*, the Son of the Star, from *Chochab* the Star mentioned in this Prophecy.†

To add no more, *Moses* spake of the same Person, when he said to the People, *Deut. XVIII. 15. The Lord, thy God, will raise up unto thee a Prophet, from the Midst of thee, of thy Brethren, like unto me, unto him shall ye hearken.* This describes the promised Seed, as a Lawgiver, a Prophet, that should make known the Mind and Will of GOD unto the World ; and (adds he) *whosoever will not hearken to my Words, which he shall speak in my Name, (said GOD,) ver. 19. I will require it of him.* Which has most sadly been fulfilled upon the *Jews*,
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† Dr. *Owen*, *supra*, p. 98.

in their Extermination, because of their not hearkening to the true MESSIAH when he appeared among them.

In all the Places I have mentioned, the former *Jews* understood the MESSIAH to be spoken of, and in many other Places, too numerous to be quoted. And it would be to trace through the greatest Part of the *Old Testament*, to turn to all the Instances in the History, the Law, and the Prophets, and the *Psalms*, where the MESSIAH is intended, described, and characterised, in his Person, Office, Qualifications, and Works ; what I have hinted at may suffice to shew, that there was such a Person, called the MESSIAH, often spoken of in the ancient Scriptures, who should appear in due Time, in this World, as the *Deliverer*, and *Saviour*, of Mankind.

I therefore pass on to the second Thing proposed ; viz.

2. To evidence, that, according to the Scripture Account, this promised MESSIAH has long since made his Appearance in this our World. This will be evident, by taking notice of several Things, spoken of in the Scripture, which clearly manifest, that many Hundreds of Years have run out, since the MESSIAH must needs have appeared. As now,

The latter Prophets speak of the Appearing of the MESSIAH, as of what was very near at Hand, and suddenly to be looked for. So *Zachariah* says, *Zac. IX. 9. Rejoice greatly, O Daughter of Zion ; Shout, O Daughter of Jerusalem ;*

salem ; behold thy King cometh unto thee : He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt, the Foal of an Ass. The Words are evidently spoken of the MESSIAH, Him whom the *Jews* looked for as their King ; as all the Characters here given of Him manifestly prove ; and so the ancient *Jews* acknowledge. And what I particularly observe is, that the coming of their King is spoken of in such a Strain, and Mode of Speech as denotes, not only the Certainty, but, the Speediness of his Advent. *Behold thy King cometh ;* as if He was even then, in their Time, while that Generation was standing, to make his Appearance. *Haggai* also yet more plainly says, *Hag. II. 6, 7. Thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land ; and I will shake all Nations, and the Desire of all Nations shall come ; and I will fill this House with Glory, saith the Lord of Hosts.* By the *Desire of all Nations* is evidently meant the MESSIAH, whom the *Jews* looked for as a glorious Prince ; and from the great Things spoken of Him by them, in their Writings, and Traditions, particularly His being the great *Deliverer*, and *Saviour*, of the World, the other Nations round about them had their Expectations raised *. What I remark now is, that this Desire of all Nations should come within

* Percrebuerat oriente toto vetus et constans Opinio, esse in fatis ut eo tempore Judæa profecti rerum potirentur.

Suet. in Vesp. Cap. 4.

within a little while from the uttering of this Prophecy ; it shall not be long before he shall come. And how strongly does *Malachi* express it,---*Mal. III. 1. The Lord whom ye seek shall suddenly come to his Temple.* Suddenly here does not relate to the *Manner*, but to the *Time*, of his coming ; meaning that he should come very quickly. Now none of these three mention'd Prophets were later than about the *Time of Nehemiah's Reformation*, which was at least *two and twenty Hundred Years* ago : and therefore we may reasonably conclude, that what was then spoken of, as suddenly, and within a little while, to be accomplished, is long since come to pass.

But *Daniel* limits the *Time of the MESSIAH's Advent* to a certain Period. *Dan. IX. 24.--- Seventy Weeks are determined upon thy People,--- Know therefore, and understand, that from the going forth of the Commandment to restore, and to build Jerusalem, unto the MESSIAH, the Prince, shall be seven Weeks ; and Threescore and two Weeks,-----and after Threescore and two Weeks shall MESSIAH be cut off ; but not for himself--and he shall confirm the Covenant with many for one Week.* So that here the *Time of his Advent* is limited to *Seventy prophetic Weeks*, or *Four Hundred and Ninety Years*, from the going forth of the *Commandment to restore, and build, Jerusalem* : that is, from the *Decree in the Seventh Year of Artaxerxes Longimanus*, who, in the Scripture, is called *Ahasuerus* ; which was the only Decree from the *Persian Court*

to restore, and establish the *Jews* Church and State. Tho' there was a Decree, in Favour of the *Jews*, in the first Year of *Cyrus's* (a) Reign, to build the *House of God at Jerusalem*; and another eighteen Years after, in the Reign of *Darius* (b), which was but a Recital of *Cyrus's* Decree. And now, let us take which we will of these Decrees for the Beginning of the 70 Weeks, or 490 Years, they have all run out above 1700 Years since: and therefore we may be sure, if the MESSIAH was to have appeared in the World, according to this Prediction, he has long since appeared.

Besides, There are many Things spoken of, which were to remain until the coming of the MESSIAH; which are long ago passed away: therefore he has come many Ages since. Thus, the Tribe of *Judah*, and Dominion, and Government in it, was to remain until the Days of the MESSIAH, as we see in that forementioned Prophecy, *Gen. XLIX. 10. The Sceptre shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come.* That by *Shiloh* is meant the MESSIAH, is evident from the Notation of the Word, which the most learned in the *Hebrew* § agree to come from a Word that signifies, to prosper, to save, and so refers to the first Promise of the *Deliverer*, or *Saviour*; and from it's being included in the Blessing of *Jacob* to his Children, and confined particularly to his Son *Judah*; to whom belonged the Preheminence; and

(a) 2 Chron. xxxvi. 22, 23. (b) Ezra vi. 6,—12.

§ As, *Mercer, Fagius, Schinder, Buxtorf*, and many others.

and from the gathering of the People to him, which is the same with all Nations being blessed in him ; and from the Account which the ancient Jews, who best understood their own Books, give us hereof : for all their *Targums* of *Onkelos*, *Jonathan*, and the *Jerusalem*, agree in understanding *Shiloh* to mean the MESSIAH. Whether the Word *Shebet* mean a *Sceptre*, or a *Tribe*, as Master *Broughton* contends, it amounts to the same Thing ; namely, That the Tribe of *Judah*, and Government in it, should remain until *Shiloh* came. The Government was first set up in the Tribe of *Judah* under *David*, and continued in that Tribe, in a Line of Descent from him, thro' all the Kings of *Judah* to the Time of the *Babylonish* Captivity ; and even then there was somewhat of it remaining, partly in *Judea*, under those the Court of *Babylon* set up as Governors over the Land ; partly in the Advancement of *Jehojachin* above all the Kings in Subjection to the *Persian* Emperor, and after him in *Salathiel*, who became Prince of the *Jews*, and to whom they paid Tribute ; and, thro' the Favour of the *Persian* Court, they had their great *Sanhedrim*, and were governed chiefly by their own Laws, until their State and Church were fully restored, (as I have said,) in the *Seventh* Year of *Artaxerxes*. After their Return to their own Land, and in the full Possession of their Civil Power, the Government remained in the Tribe of *Judah* ; what of the other Tribes returned with them were incorporated into

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them,

them, and they were all called *Jews*, and no longer *Judah*, and *Israel*. And thro' all the Time of the *Hafmonæans*, and in the Days of *Herod* the great, their civil Policy and Government continued in the Tribe of *Judah*; and tho' *Pompey* conquered *Jerusalem*, yet he left the *Jews* free, under the Government of their own Laws. So that it was no more the * Departure of the Sceptre from *Judah*, and a Lawgiver from between his Feet, that the *Hafmonæans* of the Tribe of *Levi*, or *Herod*, probably an *Idumæan*, were for a Time at the Head of the Government, than it was the Extinction of the *Roman* Government, for *Philip* an *Arabian*, and *Maximinus*, a *Thracian*, and other Foreigners to be their Emperours. But soon after the Birth of *JESUS CHRIST*, *Judea* was made a *Roman Province*, and governed by a *Roman Procurator*, and never more had any Government of it's own. Then the Scepter departed from *Judah*. Therefore we find the *Jews* in our Saviour's Days acknowledging the Loss of their Government, in their want of Power to put *CHRIST JESUS* to Death, (tho' they had Malice, and Rage enough to have done it, had it been in their Power;) saying unto *Pilate*, *John XV. 19, We have no King but Caesar*. Since the Destruction of their City and Temple, by *Titus*, the *Roman* General, and the consequent Dispersion of their Nation, they have had no Pretensions to Government, nor know they where to find any

* *Dr. Owen, supra P. 146.*

any thing of the Tribe of *Judah*. Therefore, according to this Prediction, the MESSIAH has long since appeared in the World.

Again, It was foretold, that the MESSIAH should come whilst the second Temple was yet standing. So *Malachi* said, *Mal. III. 1. The Lord, whom ye seek, shall suddenly come to his Temple; the Messenger of the Covenant, whom ye delight in.* And *Haggai* declares what Temple he shall come into, *Hag. II. 3, 4, 7, 9. Who is left among you who saw this House in her first Glory?* (that is, the magnificent Temple which *Solomon* built,) and how do you see it now? (that is, the Temple they were then building,) *Is it not in your Eyes in Comparison of it, (the first Temple,) as nothing?* Yet to encourage them in their present Work, the Prophet assures them that this House should be more glorious than the first; for says he, *The Desire of all Nations shall come; and I will fill this House with Glory, saith the Lord of Hosts: The Glory of this latter House shall be greater than of the former, saith the Lord of Hosts.* It is certain that the second Temple built by the *Jews*, in their feeble low Estate, after their Return from their Captivity, (tho' afterward, a little before the coming of the MESSIAH, it was greatly repaired, even from the Foundations, and adorned, by *Herod*, yet) came not near to the first Temple in external Sumptuousness and Glory. *David*, and *Solomon*, expended more Gold and Silver upon the first Temple, than, probably, all the Kings of *Europe*

rope put together could now command, even to the Amount of about 1235 Million of Pounds Sterling. Besides, the second Temple was destitute of the Ark of the Covenant, and Mercy-Seat, the Shechinah, the Thummim and Urim, the holy Fire upon the Altar, and the Spirit of Prophecy, which were esteemed the Glory of the first Temple. How then could it be said, *the Glory of this latter House shall be greater than of the former?* Truly, in nothing but in the Presence of the MESSIAH in it; as it is said, *the Desire of all Nations shall come, and I will fill this House with Glory.* The Presence of the MESSIAH in this latter House shall be a greater Glory to it, than all the Riches, and peculiar Advantages, which belonged to the first. But now, This second Temple has been utterly destroyed, rased to the Ground, and the very Ground where it stood plowed up, by *Titus*, near upon 1700 Years ago. So that there is an utter Impossibility of the MESSIAH's ever now coming into the second Temple. And if this Account be true, 'tis then evident that the MESSIAH has long since made his Appearance, even while the second Temple was standing.

I will only add upon this Head, That there was to remain a Distinction of Tribes, and Families, among the *Jews*, at least of the Tribe of *Judah*, and Family of *David*, until the MESSIAH's Advent. This was absolutely necessary; because, as He was to be of the Seed of *Abraham*, of the Tribe of *Judah*, and the

the Family of *David*, (as we have seen,) for which Reason He is called, by the *Jews*, and in the *new Testament*, the *Son of David* ; and we are assured that the Family of *David* should not be extinct, until a *Virgin* should conceive, and bear a *Son* ; which was the Intention of the Sign given to *Ahaz* : *Isaiah* VII. 14. so it could not possibly be known, whether the MESSIAH, whenever he should come, was truly of the Tribe and Family specified, if that Tribe of *Judah*, and Family of *David*, had not remained distinct until his Coming. But where now, and for many Hundreds of Years past, is the Tribe of *Judah*, and the Family of *David*, to be found upon the Face of the whole Earth ? The *Jews* themselves confess, that they have long ago lost all Genealogy. From whence we justly conclude, that the MESSIAH has already appeared.

But I go on to observe, that those Things that were to be consequent upon the MESSIAH's Advent, have long since come to pass. Thus, after the coming of the MESSIAH, the Aaronical Priesthood, and Levitical Services, were all of them to cease. So we read, *Dan.* IX. 24, 27. *Seventy Weeks are determined upon thy People*, (the Time when the MESSIAH should appear,) *to finish Transgression, and make an End of Sins* ; (that is, to put an End to all Oblations for Transgression and Sins ;) *and he shall confirm the Covenant with many for one Week, and in the Midst of the Week he shall cause the Sacrifice, and the Oblation to cease.* The great Antitype appearing,

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pearing, the Types, as Shadows, shall flee away. Now it is very evident, that the Aaronical Priesthood and Levitical Sacrifices, have long since vanished away ; it being now impossible for the *Jews* to offer Sacrifice, and Oblations, according to the Law of *Moses*, ever since the Destruction of their Temple, and Loss of their Genealogy ; because they have neither a Priest to make the Offering, nor an Altar to offer on.

It was also foretold, that, after the coming of the MESSIAH, the City of *Jerusalem* should be destroyed, and their civil, as well as ecclesiastical, State be dissolved. *Dan. IX. 26, 27. The People of the Prince that shall come, (i. e. after the MESSIAH shall be cut off,) shall destroy the City, and the Sanctuary, and the End thereof shall be with a Flood, and unto the End of the War Desolations are determined ; and for the overspreading of Abominations he shall make it desolate, even until the Consummation, and that determined, shall be poured upon the desolate.* How perfectly the City and Sanctuary, the *Jewish* Church and State were destroyed, by the Wars of the *Romans*, until all that Desolation which was determined was fully, and dreadfully accomplished upon them, about 40 Years after the Death of our JESUS, *Josephus*, the *Jewish* Historian, and an Eye-Witness, gives us a large and most melancholly Account of. So the Blood imprecated upon themselves, and their Children, (*Matth. XXVII. 25.*) fell heavily upon them.

Besides;

Besides; Upon the Appearing of the MESSIAH, the *Gentiles* should be brought to the Knowledge, and Worship, of the only true GOD, and to the Faith of his MESSIAH; which is the Meaning of that Passage in *Genesis* XLIX. 10. *Unto him shall the Gathering of the People be;* and of that, *Isa.* XLIX. 6. *I will give Thee for a Light to the Gentiles, that thou mayest be my Salvation unto the Ends of the Earth.* What a speedy Accomplishment was there of this Prediction, upon the Appearing of CHRIST in the World? Within how little a while, upon the Preaching of his Gospel, were the Heathen Oracles struck dumb, and the *Gentiles* round about *Jerusalem*, for many hundreds of Miles, proselited to the Knowledge, and Worship, of the only true GOD, and the Faith of his MESSIAH? Within about 30 Years, as far as *Rome*, the Gospel of CHRIST had spread itself; so that their *Amphitheatre* was filled with the Blood of Martyrs, laying down their Lives for their Confession of the true GOD, and of His Son JESUS CHRIST. So *Satan* fell like Lightning, upon the setting up of the Kingdom of CHRIST in the World, in the Conversion of the *Gentile Nations*: And we ourselves are, at this Day, the happy Witnesses of this.

From all these Things, which I have but hinted at, each of which would admit of a large Discourse, it plainly, and fully, appeareth, that the MESSIAH, promised of old, has long since, according to what was foretold of Him, made his Appearance in our World.

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And

And so I come to the last general Head I propos'd ; namely,

III. To prove, that the JESUS CHRIST, whom we *Christians* acknowledge, is no other than that very MESSIAH, who was promised of old, and long since appeared in our World, to accomplish the great Design the MESSIAH was to fulfill.

I might conclusively argue this, from what I have already said. For if there was a certain Person, called the MESSIAH, who was in some future Time, to make his Appearance in our World, and this MESSIAH is long since come ; (as we have seen ;) then I may justly make the Demand, *Who is He ? Where is he to be found ?* that we may come and worship him. It is certain, if our Lord JESUS CHRIST be not that MESSIAH, no History, or Age, can shew us One. There is no other at this Day, that I know of, who makes any Pretensions to be the MESSIAH. Those, who in the early Days of Christianity, set themselves up under that Character, as *Theudas*, and *Judas of Galilee*, soon discovered their Imposture, and came to nothing. Even *Mahomet*, who forced his Way by the Sword, acknowledged CHRIST to be the MESSIAH, but at the same Time proved himself to be an Impostor. So that JESUS CHRIST is the MESSIAH, or there is none ; nor ever was ; nor ever will be any. This alone is an Argument of sufficient Strength, if thorowly pursued, to prove that JESUS
CHRIST

CHRIST is the MESSIAH spoken of in the ancient Scriptures. But I will endeavour to confirm this fundamental Point of Christianity, by Two Arguments, that are indisputable, and ly level to every one's Observation.

1. All those *Characteristicks*, by which the MESSIAH was to be distinguished from every other Person, do exactly agree in our Lord JESUS CHRIST, and in no other Person whatever.

2. The *Miracles* which JESUS CHRIST wrought are a full Proof of his being the promised MESSIAH.

I shall as briefly as I can offer something to each of these.

1. All those *Characters*, by which the MESSIAH was to be distinguished from every other Person, do exactly agree in our Lord JESUS CHRIST, and in no other Person whatever.

It was needful that there should be some such peculiar and plain *Characters* given of the MESSIAH, as should clearly distinguish him from every other Person, whenever he should appear in the World; otherwise, as many might make their bold Pretentions to be the MESSIAH, the World would be thrown into endless Disputes, and Confusions, and never be able to determine which is the True. Accordingly there are such plain *Characters* given of the MESSIAH in the ancient Scriptures, as easily distinguish him. Some of which I shall briefly take Notice of.

I have already mentioned several *Characters* of the MESSIAH, in shewing that He is already come ; as his coming at the End of *Daniel's 70 Weeks* ; while the Tribe of *Judah*, and their Government remained, and while the Second Temple was standing ; that upon his coming the *Jews Church*, and State should be dissolved, and the *Gentiles* should be bro't to the Knowledge, and Worship, of the true GOD : all of which *Characters* of the MESSIAH are to be found upon JESUS CHRIST, and, unitedly, upon no other. But I will now mention more distinctly some other *Characters* of the MESSIAH, many of which agree in no other Person but JESUS CHRIST alone. As,

1. There are some *Characters* of the MESSIAH relating to his Descent, of what Mother, in what Town, he should be born, and that an Herald should go before him. Thus it was a *Character* of Him, that he should be of the Seed of *Abraham*, of the Tribe of *Judah*, of the Family of *David*. Our Lord therefore said, *John VII. 42. Hath not the Scripture said, that Christ cometh of the Seed of David ?* Both the *Evangelists*, *Matthew*, and *Luke*, shew this was exactly fulfilled in JESUS CHRIST ; by giving us his Genealogy, well known, and approved, in the Time of it ; the One, by his supposed *Father*, in a direct Descent from *Abraham*, *Judah*, and *David*, by his Son *Solomon* ; the Other, by his real *Mother* ; in a Descent from *David*, by his Son *Nathan* : by which also it appears that he was the true Heir to the Crown of *David*. Another

Another Characteristick of the MESSIAH, was that his Mother should be a pure Virgin. This was pointed at in the first Promise; that he should be the *Seed of the Woman*, Gen. III. 15. not the Seed of the Man; which had been a more proper Expression, if he was to have had any humane Father. And it is plainly foretold by *Isaiah*, *Isa.* VII. 14. *Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel.* The Word here used, as the Learned observe, constantly signifies a pure Virgin, one who never knew a Man. And that this was spoken of the MESSIAH is evident, from the Name given to Him, *Immanuel*, or, *GOD with us*; and from the Design of it, which was to encourage the House of *David*, that they should not be cut off, until a future Virgin should bring forth a Son; that is, until the promised *Seed of the Woman* should come. This also had it's literal Accomplishment in *JESUS CHRIST*. For when *Mary*, his Mother, was but espoused to *Joseph*, before they came together, she was found with Child by the holy Ghost, as *Matthew* informs us, *Matth.* I. 18. And the Angel *Gabriel* was sent from *GOD*, to the Virgin *Mary*, the Mother of our Lord, with a Message, that she should conceive in her Womb, and bring forth a Son, and call his Name *JESUS*. And when she replied, *How shall this be, seeing I know not a Man?* The Angel answered, and said unto her, the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, therefore also that holy Thing, which shall

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shall be born of thee, shall be called the Son of GOD. Luke I. 26,---35. Again ;

It was one *Character* of the MESSIAH that he should be born in the Town of *Bethlehem*, called the City of *David*. For so the Prophet *Micah* says, *Mic. V. 2. Thou Bethlehem-Ephrata, tho thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel ; whose goings forth have been from of old, from Everlasting.* Who should this Ruler be, but the MESSIAH; the Deliverer, the King; of whose Kingdom so many great and glorious Things are spoken thro all the Prophets ? The ancient *Jews*, before our Saviour's Time, universally understood this of Him ; and so did they who lived at the Time of the Birth of CHRIST ; therefore when *Herod*, (fearing the coming of One that would supplant him,) strictly demanded of the Chief Priests, and Scribes, *where CHRIST should be born ?* they tell him, *in Bethlehem of Judea ;* and quote this very Text in *Micah*, as a clear Proof of it. *Matth. II. 4, 5, 6.* And how wonderfully was the whole World put into Motion, to bring on the Accomplishment of this Prophecy in our JESUS ; by the Decree of *Cæsar Augustus* obliging all Persons to repair to their own City, there to be enrolled ; by which Means *Joseph*, and *Mary*, were necessitated to go to *Bethlehem*, the City of *David*, from whom they derived ; and while they were there, the Virgin Mother of our Lord was delivered of her Son ; as the *Second Chapter* of *Luke's Gospel*

pel informs us : and *There*, the wise Men, whom *Herod* sent to enquire him out, found the young Child with Mary his Mother, and fell down, and worshipped him. *Matth. II. 8,---11.*

Another Character of the MESSIAH was, that He should have one to go before him, as his Herald, and Harbinger, to prepare the Way for his Reception. This is spoken of, *Isa. XL. 3. The Voice of him that cryeth in the Wilderness, Prepare ye the Way of the Lord, make straight in the Desert an high Way for our God ;---and the Glory of the Lord shall be revealed. So Mal. III. 1. Behold I send my Messenger, and he shall prepare the Way before me ; and the LORD whom ye seek, shall suddenly come to his Temple. And, Chap. IV. 5. Behold I will send you Elijah the Prophet, before the coming of the great and dreadful Day of the Lord.* These Texts the Jewish Expositors understood of the Messenger that was to go before the MESSIAH. Accordingly it was fulfilled in the Ministry of John the Baptist, who came in the Spirit and Power of Elias, immediately before CHRIST's appearing ; declaring the Kingdom of God was at Hand ; that he who cometh after me is preferred before me, and pointing to JESUS he said, *this is the Son of God ; Behold the Lamb of God.* As you may see, *Matth. III. 2, 3. Job. I. 23, 27, 34, 36.* Therefore his Father Zacharias said, *Luke I. 76. Thou Child shalt be called the Prophet of the Highest ; for thou shalt go before the Face of the Lord to prepare his Ways.*

Secondly.

Secondly. There are some *Characters* given of the MESSIAH which have a special Relation to his Offices, which exactly agree to JESUS CHRIST, and to no other Person. The very Name, MESSIAH, denotes some high Office to which he is anointed, and appointed, of God. His general Office was to be that of a *Deliverer*, a *Saviour*, a *Redeemer*, which was included in the first Promise, that He should *bruise the Serpent's Head*. And ever after, thro' all the Prophets, He is spoken of, as a *Saviour*, and that not so much a *temporal* as a *spiritual* one. And because not only the *Gentile*, but the *Jewish* World were fallen into the Dregs of Corruption, thro' their various Lusts blinding their Minds, that they could not discern the Way of Truth and Life, therefore in the Execution of his high Office, He was to do the Part of a *Prophet*, to teach and instruct the World, in their Duty to God, and to one another, and in the regular Government of themselves. Therefore it was foretold, *Deut. XVIII. 15. The Lord thy God will raise up unto thee, a Prophet from the midst of thee, of thy Brethren, like unto me, unto him shall ye hearken : and v. 19. Whosoever will not hearken unto my Words, which he shall speak in my Name, I will require it of him.* How exactly does this agree to JESUS CHRIST ? who, thro'out the *New-Testament*, is stiled a *Saviour*, who should *save his People from their Sins* (a) and *destroy the Work of the Devil* (b) ; and particularly He is spoken of
Luke

(a) Matth. i. 21.

(b) 1 John iii. 8.

Luke VII. 16, as a great Prophet risen up among us : and Luke XXIV. 19, as a Prophet mighty in Deed, and Word. As such, He revealed the Mind and Will of GOD to the World, even all that was necessary to be known by them ; and, like Moses, gave Law unto his Church and People. He said, John XII. 49, 50, I have not spoken of myself ; but the Father, which sent me, he gave me a Commandment what I should say, and what I should speak : and I know that his Commandment is Life everlasting ; whatsoever I speak therefore, even as the Father said unto me, so I speak. And GOD has most miserably destroyed the Nation of the Jews for their refusing to hearken to him.

Thus, to accomplish the great Design of the MESSIAH's Mission, in the Redemption and Salvation of sinful Man, GOD and MAN were to be reconciled, and the guilty Creature is to be restored to the divine Favour ; and therefore it was necessary that the MESSIAH should sustain the Office of a Priest, not of the Order of Aaron, which admitted of Successors, but of the Order of Melchisedeck, which abideth forever, to make Attonement, and Intercession for us. Therefore it was said of Him, *Psalms CX. 4. Thou art a Priest forever after the Order of Melchisedeck : and Zachariah speaks of him as a Priest upon his Throne, Zac. VI. 13. And Isaiah plainly declares, The Lord hath laid on him the Iniquity of us all ; and speaks of his making his Soul an Offering for Sin ; of his*

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making

making Intercession for Transgressors, &c. Isaiah LIII Chap. All of this most exactly agrees to our Lord JESUS CHRIST, who is the great High Priest of our Profession, Heb. III. 1, who laid down his Life, John X. 15, and gave himself a Ransom, Matth. XX. 28, when he humbled himself, and became obedient unto Death, even the Death of the Cross, Phil. II. 8. In whom (says the Apostle), we have Redemption through his Blood, even the Forgiveness of Sins, Ephes. I. 7. God was in Christ reconciling the World unto himself, not imputing their Trespases unto them, 2 Cor. V. 19. And having offered a Body, prepared for him, in Sacrifice, to God for a sweet-smelling Savour, to purge our Consciences from dead Works, that we might serve the living and true God, he ascended into Heaven, now to appear in the Presence of God for us, and in Him we have an Advocate with the Father, who ever lives to make Intercession for us, Heb. IX. 24. 1 John II. 1. Heb. VII. 25.

Finally ; The MESSIAH was to be a King, sitting upon the Throne of David, that is in Zion, over the Church and People of GOD, and of his Kingdom there should be no End. This Character of Him runs almost thro' the whole ancient Scripture ; particularly, in the 2d, the 45th, and the 72d Psalms. Isaiah IX. 7. Jer. XXX. 9. and in too many other Places to be now mentioned. The Glory, Extent, and Stability, of his Kingdom is spoken of in such lofty Strains, that the Jews mistook it for a very magnificent temporal, or earthly, Kingdom,

dom, thô truly it was intended to be a spiritual one ; as many Places in the Prophets clearly determine. And such a King is our Lord JESUS CHRIST. Thô his Kingdom is not of this World, yet it is in it, as to the Beginnings thereof. He came to recover Mankind from the Empire of *Satan*, to set up the Kingdom of God in the World, by promulgating his Laws, in His Gospel, and by his Ministers ; to bring Men into a Subjection to God their rightful Sovereign, and to the Obedience of Faith. So is He *the King of Israel* : *Joh. I. 49. The Head of the Church* : *Col. I. 18. who conducts his Sons to Glory* : *Heb. II. 10.* Where his Kingdom will be compleated in its fullest Glory, in the perfect Purity, Peace, and endless Happiness of his willing Subjects.

Thirdly. The several *Characters* of the MESSIAH, relating to the wonderful Works to be performed by him, all exactly agree in our Lord JESUS CHRIST. It was one of the Names given to the MESSIAH, *His Name shall be called Wonderful* : *Isa. IX. 6.* and among other things, upon the Account of the wonderful Works spoken of to be done by him. Particularly, *Isaiah* speaks of his wonderful Works in this Language, *Isa. XXXV. 4, 5, 6. Behold your God will come,-----he will come and save you ; then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped ; then shall the lame Man leap as an Hart, and the Tongue of the Dumb shall sing.* This Character is found exactly to agree to JESUS CHRIST, as

the History of the Gospels assures us : Therefore CHRIST himself resolves the Question which the Disciples of John put to him in their Master's Name, *Art thou He that should come ? or do we look for another ?* by saying to them, *Matt. XI. 4, 5. Go, and shew John again those Things which ye do hear, and see ; the blind receive their Sight, and the lame walk, the Lepers are cleansed, and the deaf hear, the dead are raised up, and the Poor have the Gospel preached to them.* But the Consideration of the wonderful Works of the MESSIAH, will naturally fall under the Head of *Miracles*. I therefore pass to say,

Fourthly ; The *Characteristicks* of the MESSIAH, relating to his Sufferings, and Glory, have their exact Accomplishment in JESUS CHRIST. That the MESSIAH was to be a *Sufferer* is spoken of in so many Places, and in such strong Terms, that no One could pretend to be the MESSIAH without this Mark upon him. CHRIST therefore said to them that stumbled at his Sufferings : *Luke XXIV. 25, 26. O Fools, and slow of Heart to believe all that the Prophets have spoken. Ought not CHRIST to have suffered these Things ? and to enter into his Glory ?* Verily, he ought to suffer, as for other Reasons, so for this, that this is given as a distinguishing Character of him ; without which he could not be what he pretended, for his Sufferings are every where spoken of. The first mentioning of him pointed to his Sufferings ; *thou, (the Serpent,) shall bruise his, (the MESSIAH's,) Heel.*
Isaiah

Isaiah gives such a clear, and distinct Account of his Sufferings, that the ancient Enemies of Christianity objected he wrote an History, not a Prophecy. Said the Prophet of him, *Isaiah* LII. 14. *Many were astonished at thee, his Visage was so marred more than any Man, and his Form more than the Sons of Men.* His *Fifty-third Chapter* contains a large and minute Account of his Sufferings, and Death. *Zacharias* foretells his being sold for *Thirty Pieces of Silver*, Chap. XI. v. 12. *Daniel* informs us, the *Messiah* shall be cut off, but not for himself, Ch. IX. v. 26. The *Psalmist* speaks of the Manner of Death, *Psa.* XXII. *I am poured out like Water, and all my Bones are out of joint; they pierced my Hands and my Feet; they parted my Garments among them, and cast Lots upon my Vesture.* If Time would allow me minutely to trace out all the particular Instances wherein the Sufferings of the MESSIAH are foretold, and described, in the *Old-Testament*, it would be surprising to see how exactly all the various Circumstances meet in the Sufferings which JESUS CHRIST underwent, as they are recorded in the History of the *New*. But it is enô to say, *They scourged him, crowned him with Thorns, they mocked him, spit upon him, they crucified him between two Malefactors, they pierced his Side with a Spear, they parted his Garments, casting Lots.* As may be seen, *Matth.* XXVII Ch.

But then, such glorious Things are spoken of the MESSIAH, the Magnificence, Grandeur, and Perpetuity of his Kingdom, that the latter

latter *Jews* could not tell how to entertain the Thought of his being a Sufferer, and therefore invented the Fable of two MESSIAH'S, the one the Son of *Joseph*, who was to suffer, the other the Son of *David*, who was to reign in Glory : Whereas, there is not the least Foundation, in the Scripture, for such a double *Messiah*. But the Truth is, the Sufferings, and the Glory, are spoken of one and the same Person. So the Prophet *Isaiah* says of him, *Ch. LII. v. 13. Behold my Servant shall deal prudently, he shall be exalted, and extolled, and be very high ;* and in the same Breath said, *v. 14. His Visage is marred more than any Man. He shall be exalted above Abraham, extolled above Moses, and be very high above the Angels of God, said, Abarbanel.* So were the Glories of *Christ* exceeding great ; as the Glory he had with the Father before the World was ; *Joh. 17. 5.* And the Glory which belonged to Him as our JESUS in Union to the *Logos*. For even in his humbled State He manifested forth His Glory : and we read of Him, *Phil. II. 9. God hath highly exalted him, and given him a Name above every Name.* Tho' the MESSIAH was to die, and be buried in the Earth, yet he was to be raised triumphant from the dead, on the third Day. This was spoken of *Psa. XVI. 10. Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see Corruption.* This was typified in *Isaac's* Deliverance from Death on the third Day, *Gen. XXII. Chap.* in *Jonah's* being cast up alive on the third Day
from

from the Fish's Belly, *Jon. I. 17. II. 10.* And in the Prohibition to eat the *Sacrifice of Peace-Offering* on the third Day. *Lev. VII. 18.* And accordingly JESUS rose in Triumph from the Dead, on the third Day, and saw no Corruption, as appears in the History of the Gospel; and the Apostle says, *1 Cor. XV. 4. He was buried, and rose again the third Day, according to the Scripture.* It was the Glory of the MESSIAH, that he should ascend into Heaven, in Triumph over all his Enemies. *Psf. LXVIII. 18. Thou hast ascended on high, thou hast led Captivity captive.* And JESUS did so, before many Witnesses, *Act. I. 9, 11. While they beheld he was taken up,--Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come, in like Manner, as ye have seen him go into Heaven.* The MESSIAH was to sit on the Right Hand of God. *Psf. CX. 1. The Lord said unto my Lord, sit thou at my Right Hand. So JESUS CHRIST has done. Heb. X. 12. This Man, after he had offered one Sacrifice for Sin, forever sat down on the Right Hand of God.*

Finally; There are some *Characters* of the MESSIAH relating to his Person, which are to be found in none but JESUS CHRIST. As that he was to partake not only of an *humane*, but of a *divine* Nature: He was to be GOD as well as MAN. That he was to partake of the *humane* Nature is evident, from his being the *Seed of the Woman*, descending from the Loins of *Abraham*, and his being the Offspring of *David*;

David ; and from his Sufferings and Death, so often, and clearly, spoken of in the Scripture. The *Psalmist* plainly says of him, *Psf. LXXX. 17. Let thy Hand be upon the Man of thy Right-Hand, the Son of Man, whom thou hast made strong for thyself.* *Daniel* spake of him, when he said, *Dan. VII. 13. I beheld one like the Son of Man, who came in the Clouds of Heaven.* Accordingly, when *CHRIST* appeared in the World, he was born of a Woman, (*Math. I. 25.*) partook of the Children's Flesh and Blood, (*Heb. II. 14.*) took upon him the Form of a Servant, and was found in Fashion as a Man, (*Phil. II. 7, 8.*) had a Body prepared, *Heb. X. 5.* and an humane Soul or Spirit, (*Matth. XXVI. 38. Luke XXIII. 46.*)

But then, the *MESSIAH* was to be *GOD* as well as *MAN*. Therefore he is called the *Son of God*, *Psa. II. 7.* The *Son of the Blessed*, in my Text, as denoting his being by Nature *GOD*. And what a strange Turn must that philosophical Head have, which supposes a *Son* to be of a different Nature from his *Father*. The *MESSIAH* is the *GOD* that appeared to the *Fathers*, who led his People *Israel* out of the Land of *Egypt*, and thrô the *Wilderness*, who gave the Law on Mount *Sinai* ; the *JEHOVAH*, the mighty, the eternal, ever-living, and true *GOD*, besides whom there is no other ; so often spoken of in the Old-Testament as the *God of Israel*, and whom all the Angels are commanded to Worship. Particularly, the *Psalmist* says of him, *Psf. XLV. 6. Thy Throne*

O GOD is forever and ever. And throout the Old-Testament the promised Deliverer is spoken of in such Terms, as naturally, and unavoidably leads every unprejudiced Mind to conceive of him, as the living, and true GOD. This is his Name, and this is his Memorial unto all Generations. Now this glorious Character of the MESSIAH is to be found upon JESUS CHRIST, and upon no other Person whatever, that hath ever made any Appearance in this World. Previous to his Birth, the Angel declared, *he should be called the Son of GOD*, Luke I. 35. The Devils owned thus much, Luke IV. 41, *Thou art CHRIST the Son of GOD*. Simon Peter made this glorious Confession, John VI. 69, *We believe, and are sure that thou art that CHRIST, the Son of the living GOD*. He is so the Son of GOD as to be truly, by Nature, and not by Office only, GOD: Said the Apostle, Joh. I. 1, *The Word was GOD*. 1 Tim. III. 16, *GOD was manifest in Flesh*. He is *the great GOD*: Tit. II. 13. *The Lord GOD almighty*: Rev. XI. 17. *The omnipresent GOD*: Matth. XVIII. 20. *The omniscient GOD*: Joh. XXI. 17. *The eternal GOD*: Joh. VIII. 58. *The true GOD*, 1 Joh. V. 20. *By Him all Things were made*, Joh. I. 3. *Are upheld*, Col. I. 17. *And are Governed*: Eph. I. 22. *And shall be judged*, 2 Tim. IV. 1. And we are expressly commanded to *honour the Son, as we honour the Father*, Joh. V. 23. If these are not Characters of the one true eternal Deity, I despair of ever knowing what

is so : And since they belong to our Lord JESUS CHRIST, He is GOD as well as MAN.

Thus we see *all the Characters*, in the *Old-Testament*, descriptive of the MESSIAH, most exactly agreeing in JESUS CHRIST, according to the *History of the New-Testament* ; which fully proves Him, and Him only, to be that anciently promised Person, who was to make his Appearance in our World, for the Benefit of Mankind.

It is readily granted, that some of these *Characters*, taken alone, would not be sufficiently descriptive of the MESSIAH, nor a satisfactory Proof, that JESUS CHRIST is that Person ; because they might be found upon others ; as descending from *Abraham*, of the Family of *David*, born at *Bethlehem*, enduring *many Sufferings*, and the like. But yet, the continued Series of all the Prophecies, and *Characters*, of the MESSIAH, and taken together, are clearly determinative of Him ; and give full Evidence, that the Person, in whomsoever they all meet, is most certainly He : and therefore, inasmuch as they are all of them, unitedly, to be found upon our Lord JESUS CHRIST, and upon no other Person, it amounts to a demonstrative Proof, that He, and He only, is the ancient promised MESSIAH. I now pass to the second Head of Arguing, viz.

2. The *Miracles* which JESUS CHRIST wrought are a full Proof of his being the promised MESSIAH. It is readily granted, That
Miracles

Miracles alone are no sufficient Proof of any Persons being the promised MESSIAH. They may be a full Evidence, that the Person who works them is sent, or commissioned, by GOD, but no Proof that he is that individual Person, called the MESSIAH, who was of old promised to come into the World, unless this be a Part of the Doctrine which he teacheth, that he himself is the MESSIAH ; and then the Miracles wrought by him will prove the Truth of what he asserts, and so prove him to be the MESSIAH.

None of the Prophets, who wrought Miracles, so much as pretended to be the MESSIAH ; but our Lord JESUS CHRIST appropriated it to Himself, and clearly taught, that he was the MESSIAH, which was to come into the World. So when *John* sent his Disciples to Him, with that Question, *Art thou he that should come ?* that is, Art thou the promised MESSIAH ? Our Lord sends them away with an affirmative Answer, proving that he was that very Person, by appealing to the Works which he did, as *characteristick* of Him : *Matt. XI. 4, 5.* When the Woman of Samaria said, *I know that MESSIAH cometh, which is called CHRIST : JESUS saith unto her, I, that speak unto thee, am he, Joh. IV. 26.* When Peter made that Confession, *thou art the CHRIST ;* (because his Hour was not yet come to be publicly known, and because he would have his Works to evidence who he was ;) he charged them to tell no Man that he was JESUS, the CHRIST,

CHRIST, *Matth. XVI. 16, 20.* He granteth the Truth of what *Peter* said, but would not have it yet divulged. When the high Priest demanded of him whether he were the **CHRIST**, he answered plumply, in my Text, *I am*; where, by the Way, observe the Phrases, *ye say that I am*, and *thou hast said*, carry in them an affirmative Answer, and amount to thus much, *it is as thou hast said*, or *I am as thou sayest*. And indeed **CHRIST**, which is but another Word for the **MESSIAH**, was the usual Name he went by. *Matth. I. 16. Mary, of whom was born JESUS, who is called CHRIST.* So His Disciples constantly owned him, and usually stiled him, and ever taught the World. *Andrew* said to his Brother, *we have found the MESSIAS, which is, being interpreted, the CHRIST.* *John I. 41.* His Enemies tax him with, and ridicule him for, his Pretensions to the *Messiahship*, saying, *Matth. XXVI. 68. Prophecy to us, thou CHRIST, who is he that smote thee?* *Luke XXIII. 35. Let him save himself, if he be CHRIST, the chosen of GOD.* So that it is very evident, that our Lord taught the World, that he was the **CHRIST**, the **MESSIAH**; and since he plainly asserted this, his Miracles were full Proof of the Truth of what he affirmed, and so a Confirmation of his being the **MESSIAH**.

I have not Time now to go into the Consideration of the Nature of proper Miracles, nor yet to give a particular Detail of all the Miracles which **CHRIST** wrought: It must suffice

suffice to treat this Subject at present in a summary Manner, by observing that our Lord JESUS CHRIST had all Power in Heaven and in Earth given to him of the Father, and consequently had the Command of all Nature.

His Miracles were more in Number, than those which were wrought by *Moses*, the *Jewish* Lawgiver ; so that the *Jews* could not reasonably expect, that whenever the MESSIAH should come, he would do more Miracles than CHRIST did : therefore the People said, *Joh. VII. 31, When Messiah cometh, will he do more Miracles than these which this Man hath done ?*

CHRIST also wrought his Miracles openly ; not secretly, and in a Corner, which might give Suspicion of some foul Play, of little Tricks, of Legerdemain, and Imposition ; but upon the Theatre of the World, in the Face of the Sun, and before great Multitudes of People ; infomuch that his very Enemies were forced to acknowledge them. *Joh. XI. 47, The chief Priests, and Pharisees, said, What do we ? for this Man doth many Miracles.*

The Greatness of CHRIST's Miracles far exceeded that of any other Person ; so that he could justly say, *Joh. XV. 24, If I had not done among them the Works which none other Man did, they had not had Sin.*

Besides ; CHRIST wrought all his Miracles in his own Name, and by his own Authority ; He said to the Leper, *Matt. VIII. 3. I will, be thou clean ; and immediately his Leprosy was cleansed.*

cleansed. He rebuked the Wind, and said unto the Sea, Peace, be still ; and the Wind ceased, and there was a great Calm, Mar. IV. 39. In like Manner, he rebuked the foul Spirit, saying unto him, I charge thee come out of him, and enter no more into him ; and the Spirit came out of him. Mar. IX. 25, 26. So, with Authority and Power, he raised the Dead, saying, over the Grave, Lazarus come forth : and he that was dead came forth, Joh. XI. 43, 44.

And further, to evidence his Authority, He empowered his Disciples to work Miracles, in his Name, saying to them, *Matt. X. 8, Heal the sick, cleanse the Lepers, raise the dead, cast out Devils : and they did so ; as we see in the Case of the Cripple, who was healed by a Word : Act. IV. 10. Said Peter, Be it known unto you all, ---- that by the Name of JESUS CHRIST of Nazareth, ---- doth this Man stand here before you whole.*

I might add, that all his Miracles were wrought for the Benefit of Mankind. But I will only observe further,

That it is very evident, the *Miracles* wrought by our *Saviour*, were not the Effects of any of the established Laws of Nature, (as they are called,) nor could they be produced, especially such as raising the dead, by any mere Creature, independently of the Supream Being : and they were wrought, as to confirm his own Mission, and Messiahship, so, to give Confirmation to those Doctrines which he taught, all of which, in their Nature, and
Design,

Design, were most worthy of a God. Now from hence it plainly follows, That there was a Concurrence of the Divine Power, as a Testimony, and Seal, to the Truth of what he affirmed. For the Goodness, and Veracity, and Wisdom, of the Divine Being would not have permitted him to have set his Seal to a Fallhood, in which his own Honour, and the Welfare of Mankind are so deeply concerned. Consequently the Miracles which CHRIST wrought, with all the Circumstances attending of them, are a clear, full, and demonstrative Proof of his being the ancient promised MESSIAH.

To this Head of Miracles, I might add the Predictions and Prophecies of JESUS CHRIST, (which are accounted a Species of Miracles,) as, concerning himself, the Manner of his Death, the Person that should betray him, and his Resurrection from the dead on the third Day ; concerning what should befall the first Preachers of his Gospel, and the surprizing Success of his Gospel in the World ; concerning the Destruction of the *Jews* Temple, and Nation, in the Time of the then present Generation, and their after Dispersion among all Nations ; and many other incident Prophecies, recorded in the *New-Testament* ; all of which have had their exact Accomplishment ; I say, I might use this as a further Testimony to the Truth of the Messiahship of CHRIST. For none but an infinitely intelligent Mind, a GOD who knows all Things from the Beginning to the End,

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End, by one intire View, could acquaint any Person, with any Certainty, of future contingent Events.

Thus I have endeavoured, according to my Measure, and as briefly as I could, to shew that there was an ancient Promise, of a certain Person, called the MESSIAH, his appearing in our World, as the *Deliverer*, and *Saviour*, of sinful Man ; That this Person has most certainly long since made his Appearance ; and that our Lord JESUS CHRIST is that very individual Person ; all the *Characters* of that promised MESSIAH agreeing in CHRIST, and him only ; and the *Miracles* which he wrought in Confirmation of his Messiaship, are an undeniable Proof of the Truth and Certainty of this. And thus, I think, I have established what I am ready to esteem the first, and fundamental Article of our holy *Christian Religion*.

And if these Things be true, then we may conclude,

i. That the *Christian Religion* is no other than a *Revelation* from GOD. There are indeed many internal Characters evidential of our holy Religion's being a *Divine Revelation* ; especially the exact Accomplishment of Scripture Prophecies : But this puts it beyond all Controversy, that it is of Divine Original, in that it is the Religion which has been taught to the World by JESUS CHRIST, the MESSIAH, who was sent from GOD, according to the ancient Predictions of him, for this very End and Purpose, to instruct Mankind in the Mind
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and Will of GOD, in all necessary Points of Faith and Manners ; that they might be recovered from the Depravity of the Fall, the Power of Sin and Satan, the Dominion of Sense, and be restored to the Image, and Favour of their GOD. For we mean nothing else by the *Christian Religion*, but that *Religion* which JESUS CHRIST himself personally, and by those commissioned and authorised from him, has been pleased, in Compliance with the Will of the Father, to instruct the World in ; and not what the wild Fancies, or the vain Philosophy, of Men would impose upon us as such. The true *Christian Religion*, contained in our *Bible*, especially the *New-Testament*, which is an uncorrupted Collection of the Doctrines, and Duties, which JESUS CHRIST taught the World for their religious, and moral Conduct, and their final Salvation, is therefore a *Revelation* from GOD, because handed to us by Him who came from the Bosom of the Father upon this special Design, and who confirmed his Mission by his miraculous Works. So that every Article of the *Christian Religion* is the Truth of GOD.

2. If JESUS CHRIST be the true MESSIAH, then, in all Articles of Faith, and Matters of Salvation, and Regimen of his Church, we are to call no Man Master, but CHRIST alone. Because it is his special *Character*, that he is *King in Zion*, (a) and has the sole Right to give Law to the Actions and Consciences of
G Men,

(a) Ps. II. 6.

Men, in Matters of Salvation, and to be *Head over all to the Church* (b). And therefore in these Things we are not to be influenced by great Names, and determined by the Decrees of Councils, or the Dictates of any Set of Men whatever ; but are closely to adhere to what CHRIST hath taught us in his holy Word. *Isa. VIII. 20. To the Law, and to the Testimony ; if they speak not according to this Word, it is because there is no Light in them.* So our Lord has warned us against imposing, or being imposed upon ; saying, *Matth. XXIII. 8. Be not ye called Rabbi, for one is your Master, even CHRIST, and ye are Brethren ; call no Man your Father upon Earth.* That is, Don't subject your Understanding, and Conscience, to the lordly Authority of any Man. Here suffer me to say, to those of you in particular who are designed to be Teachers of others, that you make the *Bible*, especially the *New-Testament*, your chief Study ; and while you give yourselves to reading, and consulting humane Authors, for the Enlargement of your Minds, and acquainting you with the Sentiments of others, be careful never to resign up your Understandings to the Government of any merely humane Writings, be they ever so plausible, and artfully contrived, and appear with the Face of the strictest Philosophy, in any thing wherein they differ from *Divine Revelation*. Remember the Words of CHRIST in his Commission to His Apostles, and Ministers,

(b) Eph. I. 22.

nisters, *Matth. XXVIII. 20. Teaching them to observe all Things whatsoever I have commanded you.* To instance in a particular Case. When CHRIST has told us, in the plainest Words, that he is *the Son of God*, that he is *the only begotten Son of God*, which naturally, and necessarily, hands to our Minds, that he is as really and truly the only begotten of the Father, in the Way of a supernatural, and ineffable, Generation, as any humane Person is a Son begotten of his Father, in the Way of a natural one; suffer no vain Philosophy, (which can never teach us what GOD is in Himself, nor the Manner of His Operations,) thô ever so speciously contrived with an apparent Shew of Demonstration, to lead you into the erroneous Conception, that CHRIST is a *Son* of a *different Nature* from his *Father*. For thô we understand not the Manner of the Divine Generation, or Filiation, yet we may plainly see that this carries in it a greater Contradiction, and grosser Absurdity, than any which the Principles of Philosophy would avoid; and besides, strikes the homest Stroke at the very Foundations of all *revealed* Religion, yea, I will add, and of *natural* Religion also.

3. If JESUS CHRIST be the true promised MESSIAH, if all the *Characters* of the MESSIAH plainly meet in Him, and Him only, and he has confirmed his Mission by the Testimony of Miracles, (as we have seen,) then, what can be more unreasonable, than, for those who enjoy this Evidence, to reject him and

remain in Infidelity ? The *Jews*, in our Saviour's Time plainly saw, or might have seen, all the *Characters* of the MESSIAH meet in him: they beheld with their Eyes the Miracles which he wrought, and, in succeeding Ages, the *Jews* have seen that *the Scepter is departed from Judah*, that their Temple, and City and Country are laid waste, and they themselves are dispersed among the Nations of the Earth, that their Priesthood, and Sacrifices, according to the Law of *Moses*, have long since come to an utter End ; why then do they yet vainly look for their promised MESSIAH ? Why have they rejected JESUS CHRIST, and refused to believe the *New-Testament* ? Is it for want of sufficient Evidence that CHRIST is the MESSIAH ? No verily ; but from the obstinate and unreasonable Prejudices of their Minds, from the *Blindness that hath happened to Israel*, that seeing they will not see. And should we not make it our daily Prayer for them, that the Scales may be taken off from their Eyes, that all *Ungodliness may be turned from Jacob*, and so all Israel may be saved ?

And how unreasonable is the Infidelity of the *Gentile World*, who have the Light of the glorious Gospel shining upon them ? Is there any one Matter of Fact, of five Hundreds Years Date, so fully attested, and strongly proved, as this, that a certain Person called JESUS CHRIST, in the *New-Testament*, had all the *Characters* upon him of a certain Person spoken
of

of in the *Old*, as the MESSIAH, who should come into the World ; and wrought the Miracles recorded of Him ? Whence is it that the *Old-Testament* foretold, and so minutely described, a certain Person, who should make his Appearance in this World at such a fixed Period of Time ; who should instruct the World in the great Truths of GOD, do such mighty Works, suffer, and die, for Sinners, and set up a glorious Kingdom among Men ; all of which, so many Ages after, was exactly accomplished, (as we have seen,) in our JESUS ? Could this be from any other Cause, but the Divine infinite Understanding ? Why is it then that so many, who are advantaged with the Knowledge of the *Christian Religion*, do not believe it ? Surely, this is not from any Defect in the Evidence of the Truth of it ; for it is certain they credit ancient Histories, and many other Things, upon much less Evidence. It is therefore, not from the want of Light, but the want of Sincerity, from the prevailing Lufts of Men, which prejudices them against that holy Religion that condemns them. And after all their pressing Philosophy into their Service, if possible to undermine *Christianity*, and strengthen themselves in the Disbelief of it, they do but plainly shew, that they act the most unreasonable Part, in building their Schemes upon the most beggarly, uncertain, and false Principles, which oblige them to believe flat Contradictions, rather than embrace the Truth in the Love thereof. And
because

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because Light is come into the World, they will be so far from escaping the Punishment they would fain avoid, by denying *Christianity*, that their Condemnation will be the greater, because they have chosen Darkness rather than Light.

4. What now should be the Consequence of what I have laid down, and proved? but our firm Faith in the MESSIAH, the SON of GOD, and SAVIOUR of the World? That we firmly credit the Reports of the Divine Oracles, (for so I now venture to call them,) concerning JESUS CHRIST, and the Way of Salvation by Him, and be led thereby to accept of the Blessed JESUS for our alone SAVIOUR, submitting of ourselves to his Instruction, and Government, and relying upon his Attonement, and Intercession, for the Pardon of our Sins, the Renovation of our Natures, and the promised Mercy of eternal Life. In the Faith and Hope hereof, let us consecrate our whole Man, Spirit, Soul, and Body, to GOD, in CHRIST, to be employed in his Service, and submissive to his Will, and make it our constant Endeavour to be the sincere Followers of JESUS; to cleanse ourselves from all Filthiness of Flesh, and Spirit, and live soberly, righteously, and Godly, in this present World; that we may, with Comfort, look for the blessed Hope, and glorious Appearing of the great GOD, and our SAVIOUR JESUS CHRIST, when all the Promises of GOD, which are in Him Yea, and Amen, shall be abundantly

abundantly made good to us ; and, that his second Appearance without Sin, may be unto our compleat Salvation.

Now unto Him who hath loved us, assumed our Nature, and given himself for us, that he might wash away our Sins in his own Blood, be Glory, and Dominion, forever and ever.

A M E N.



A P P E N D I X.

THE Honourable Judge DUDLEY, says
in his last Will, bearing Date *January 1st.*
1750.

ITEM, I give to *Harvard College in Cambridge in New-England*, One Hundred and Thirty Three Pounds Six Shillings and Eight Pence, in like Money (i. e. lawful Money,) to be appropriated and disposed of, in such Manner as I shall direct, under my Hand and Seal at any Time hereafter.

A Copy of the said *Judge's* Directions, under his Hand and Seal, relating to the abovesaid Paragraph.

WHereas the said *Paul Dudley* among other Legacies by him given, in his last Will and Testament, hath bequeathed to *Harvard College in Cambridge in New-England*, the Sum of *One Hundred and Thirty Three Pounds Six Shillings and Eight Pence* lawful Money (which is to be payed and discharged in and by good Bonds and Mortgages of that Value,) the said Legacy to be appropriated in such Manner, as the said *Paul Dudley* should declare under his Hand and Seal.

Now

A P P E N D I X.

Now know ye, that I the said *Paul Dudley* have, and hereby do declare the Design of my Legacy to be as followeth, That is to say, the yearly Income, Interest, or Profit of the Sum before-mentioned, to be applyed towards the erecting, maintaining, supporting, and continuing an Anniversary Sermon or Lecture, to be held, or preached, at the said College once every Year successively, by such Persons as the Trustees of the said Legacy shall choose and appoint.

The First Lecture, or anniversary Sermon, to be for the proving, explaining, and proper Use and Improvement of the Principles of Natural Religion, as it is commonly called and understood by Divines and learned Men.

The Second Lecture to be, for the Confirmation, Illustration and Improvement of the great Articles of the Christian Religion, properly so called, or the Revelation which Jesus Christ the Son of God, was pleased to make, First by himself, and afterwards by his holy Apostles, to his Church and the World for their Salvation.

The Third Lecture to be, for the detesting, and convicting, and exposing the Idolatry of the Romish Church, their Tyranny, Usurpations, damnable Heresies, fatal Errors, abominable Superstitions, and other crying Wickednesses in their high Places; and finally, that the Church of Rome is that mystical Babylon, that Man of Sin, that apostate Church, spoken of in the New-Testament.

The Fourth and last Lecture I would have, For the maintaining, explaining, and proving the Validity of the Ordination of Ministers or Pastors of the Churches, and so their Administration of the Sacraments or Ordinances of Religion, as the same hath been practised in New-England, from the first beginning of it, and so continued at this Day.

Not that I would any Ways invalidate Episcopal Ordination, as it is commonly called, and practised in the *Church of England*; but I do esteem the Method of Ordination as practised, in *Scotland*, at *Geneva*, and among the Dissenters in *England*, and in the Churches in this Country, to be very safe, scriptural, and valid; and that the great Head of the Church, by his blessed Spirit, hath owned, sanctified, and blessed them accordingly, and will continue so to do to the End of the World. Amen.

These Four Lectures I would have held alternately every Year in Succession, so long as the Profits of my Legacy will support the Charge of it.

A P P E N D I X.

As for the Trustees of this Lecture, I appoint and name them as followeth ;

The *President of Harvard College*, for the Time being.

The *Professor of Divinity at Cambridge*, for the Time being.

The *Pastor of the first Church in Cambridge*, for the Time being.

The *Senior Tutor resident at said College*, for the Time being.

The *Pastor of the first Church in Roxbury*, for the Time being.

And whenever any Vacancy happens, the same to be filled up, by those that remain, or the major Part of them.

I do also appoint the *President of Harvard College*, to begin and preach the first of these four Lectures ; and that he, and all such as succeed him in the said Lectures, be at the sole Charge of leaving a fair Copy of their Discourses, with the Treasurer of said College, to be by him filed with the publick Records of said House.

And in Testimony of my humble Desire, That God would be graciously pleased, to accept of this poor Thank-Offering from his unworthy Servant, for his many and great Mercies to me in my Education at that *College*, and my sincere Prayer and Desire, for the Favour of God to that Society in all Ages to come, I have hereunto set my Hand and Seal, at Roxbury, the second Day of January, in the twenty fourth Year of his Majesty's Reign. A. D. 1750.

Paul Dudley, (Seal.)

POSTSCRIPT. Let him that preaches the last Lecture, before-mentioned, be a sound, grave, experienced Divine, and at least Forty Years of Age. And let those that preach the several Lectures aforesaid, have their Stipend or Pay given them as soon as may be.

Paul Dudley, (Seal.)

THE above is a true Copy of Judge DUDLEY's Directions, under his Hand and Seal, relating to his Legacy to Harvard-College, in his last Will, bearing Date, January 1. 1750. as extracted from the College-Records.

EDW. HOLYOKE, Presi.

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